ARTICLES
TO BE INQVIRED OF IN THE ARCHDEACONRIE of *Salop*, within the Dioceſſe of Hereford, in the yeare 1639

At the Viſitation of *Morgan Godwyn* Doctor of Lawes, Arch-deacon of Salop.

LONDON,
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The visitation in the Diocese of Bishoppes Castle to be held the xxiij day of Aprill 1620.

The Tenor of the Oath, to bee Ministred to the Church-wardens, and Side-men.

YOu shall sweare that you, and every of you, shall duly consider and diligently inquire of all and every these Articles given you in charge; and that all affection, favor, hatred, malice, hope of reward and gaine, or feare of displeasure set aside; you shall present all and ever such person or persons, that now is, or are, or of late hath or have be within your Parish, as hath or have committed any offence, or made any default mentioned in these or any of these Articles; or which are vehemently suspected or defamed of any such offence or default: wherein you shall deale uprightly and fully; neyther presenting, nor sparing to present any, contrary to truth: having in this action God before your eyes, with an ernest zeale to maintaine truth, and to suppresse vice: So helpe you God, aud the holy contents of this Booke.

First concerning the Church, the Furniture and Ornaments thereof, and the Church Possessions.

INprimis, Whether have you in your severall Churches and Chappells, the whole Bible of the largest Volume and the last Translation, the Booke of Common Prayer, the two Bookes of Homilies, Bishop Jewell his apology and the forme of Prayer for the 5. of November set forth by authority, all well and fairely bound? as also the Booke of Canons or Constitutions Ecclesiasticall, as is commanded?

2 Whether have you in your Church or Chappell a Font of stone whole and cleane with a cover set up in the ancient usuall place: a convenient and decent cõmunion Table, with a Carpet of Silke or some other decent stuffe continually layd upon the same at the time of Divine Service, and a faire linnen cloth thereon at the time of the receiving of the holy Communion. And whether is the same Table placed in such convenient sort, as that the Minister may be best heard in his Prayer and Administration: and that the greatest number may Communicate. And whether is it so used out of time of Divine Service, as is not agreeable to the holy use of it; as by sitting on it, throwing Hats on it, writing on it; or is it abused to other prophane uses: And are the Ten Commandements set up at the East end of your Church or Chappell where the people may best see and read them, and other sentences of holy Scripture written on the walls likewise for that purpose?

3 Whether are the afternoones Sermons in the severall Parishes turned into Catechizing by Question and Answer, according to the forme prescribed in ye Booke of Common Prayer? and whether doth every Lecturer reade Divine Service according to the liturgy Printed by authority, in his Surplice and Hood, before the Lecture? And whether are his Majesties instructions in all things duly observed?

4 Whether have you in your said Church or Chappell, a convenient seate for your Minister to reade Service in, together with a comely Pulpet set up in a convenient place, with a decent Cloth or Cushion for the same, a comely large Surplice, a faire Communion Cup of Silver with a cover agreeable, a Flagon of Silver, Tyn, or Pewter to put the Wine in, whereby it may be put or set on the Communion Table at the time of the consecrating or blessing thereof, with all other things and Ornaments necessary for the celebration of Divine Service, and the Administration of the Sacraments? And whether have you a strong Chest for the Alms for the poore, with three Locks and Keyes; and another Chest for keeping the Bookes and Ornaments of the Church, and the register Booke? And whether have you a register Booke in parchment for Christnings, Weddings,

and Burialls, and the same kept in all points according to the Canon in that behalfe provided? And is the Mothers Christian name therein registred as well as the Fathers, and a transcript thereof brought in yearely, within one moneth after the 25. of March in to the Lord Bishops principall Register? And whether have you in your said Church or Chancell a Table set of the degres, wherein by Law are prohibited to marry?

5. Whether is your Church or Chappell with the Chancell thereof, and your Parsonage or Vicaridge house, your Parish Almes-house and Church-house in good reparation: are they imployed to godly and their right holy uses? Is your Church, Chancell, and Chappell decently and comely kept as well within as without, well tyled, well glazed, well paved, and the seates well mainteined according to the 85. Canon in that behalfe provided? Or have any Patrons or others decayed the Parsonage Houses, and kept a stipendiarie Preist or Curate in place where an Incumbent should bee possessed? Whether is your Church-yard well fenced with Walls, Rayles, or Pales, and by whom: and if not, in whose default the same is, and what the defect or fault is? And whether any person have increached on the ground of the Church-yard, or whether any person or persons have used any thing or place consecrated to holy use, prophanely or wickedly? Is your Church-yard well and orderly kept without abuse? And is the whole consecrated ground kept as becommeth the place so dedicated free from soile and all other nastines, as pissing against the Church, and defiling the Church-yard with their excrements and the like? And are the Bones of the dead decently interred or layd up in some fit place as beseemeth Christians.

6. Whether have any ancient Monuments or glasse windowes bin defaced, or any brasse Inscriptions, Lead, Stones, Bells or any thing els belonging to your Church or Chappell been at any time purloyned, and by whom?

7. What Legacies have been given to the use and benefit of your Church, and how have they been bestowed? Who hath received and detaineth them without due imployment? and whether doth any with-hold the stocke of the Church, or any goods or things given to good and charitable uses.

8 If there any in the Parish, that hath or doth refuse to contribute towards the reparation of your Church, and toward the provision of such things as belong thereunto?

9 Whether doth any private man or men of his or their owne authority erect any Pewes or build any seates in your Church, and what Pewes or seates have been so built, by whose procurement, and by whose authority?

10 Whether hath any Popish Recusant being lawfully excommunicate, or any other excommunicated person, been interred or buried in your Church, or Church-yard, before absolution from that censure and excommunication obteined? if yea, then by whom and when?

11 Whether have you a true Terrier of all ye Glebe-lands, Medowes, Gardens, Orchards, Houses, Stockes, Implements, Tenements, and Portions of Tythes, whether within your Parish or without belonging to your Parsonage or Vicarage taken by ye view of honest men in the said Parish? and whether is it safely kept

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and preserved and in whose hands? and whether hath there a true Copy thereof, under the hands of the Minister and Church-wardens, been transmitted and layd up in the Bishops Registry, there to continue for a perpetuall memory thereof? And if you have no such Terrier yet made, you the Church-wardens and Sidemen together with your Parson or Vicar, or in his absence, your Curate, are to make diligent enquiry of the Premises, and to make, subscribe, and signe the said Terrier, and to bring in a true copy of it into the Bishops Registry, as is afore sayd.

Second Concerning the Clergy.

1. WWhether doth your Parson, Vicar, or Curate distinctly and reverently say Divine Service upon Sundayes and Holy-dayes and other days appointed to be observed by the Booke of Common Prayer, as the Conversion of St. Paul, S. Barnabas day, Wednesdayes and Frydayes, & the Eves of every Sunday and Holy-day, at fit and usuall times? And doth he duly observe the Orders, rits and ceremonies prescribed in the said Booke of Common Prayer, as will in reading publique Prayers and the Litanie, as also in administring the Sacraments, Solemnization of Matrimony, visiting the sicke, burying the dead, Churching of women, and other the like Rits, and Offices of the Church, in such manner and forme as in the said Booke of Common Prayer he is injoyned, without any omission or addition? And doth he read the Booke of the last Canons yearely, and weare a Surplice according to the sayd Canons? And if he be a graduate, whether doth he also weare upon his Surplice such a hood as by the order of the University is suitable to his degree?

2 Whether have you any Lecture in your Parish? If yea, whether doth he twise at the lest every yeere read himselfe Divine Service, both Morning and Evening two severall Sundayes, publiquely in his Surplice with an Hood theron answerable to his degree of schole; and also twise in the yeere administer both Sacraments. with such Rites and Ceremonies as are prescribed by the Booke of Common Prayer? Also, whether doth he read Divine Service according to the Liturgy Printed by authority, in his Surplice and Hood before his Lecture, according to his Maiestyes late directions? whether doth he at any time preach in his Cloke, and not in his Gowne? whether doth your Preacher or Lecturer behave himselfe in his Sermons and Lectures as he ought to doe, teaching obedience, and edifying his auditorie in matters of Faith and good life, without intermedling with matters of State or other discourse not fit for the Pulpit?

3 Whether have you any Lecture or Combination set up in your Parish? if yea, whether is it read by a company of grave and Orthodox Divines neer adioyning, and in the same Diocesse? and whether doe they preach in Gownes and not in Clokes?

4 Doth your Parson, Vicar, or Curate bid Holy-dayes and fasting-dayes as by the Booke of Common prayer is appoynted? And doth he give warnings before hand to the Parishioners for the receiving the Holy Communion, as the 22 Canon requireth? And whether doth he administer the Holy Communion so often, and at such times as that every Parishioner may receive the same at

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the least thrice in every yeare, whereof once at Easter? And whether doth your Minister receive the same himselfe on every day, that he Administers it to others, and use the words of institution according to the Booke at every time the Bread and Wine is renued, according to the Proviso of the 21. Canon? And doth he deliver the Bread and Wine to every Communicant severally, and kneeling.

5 Whether doth your Parson, Vicar, or Curate before the severall times of the Administration of the Lord's Supper, admonish and exhort his Parishioners, if any of them have their consciences troubled and disquieted, to resort to him, or to some other learned Minister, and open their greife, that they may receive such Ghostly counsell and comfort, as their conscience may be releived, and by the Minister they may have the benefit of absolution, to the quiet of their conscience and avoidance of Scruple? And if any man confesse his secret or hidden sinnes being sicke or whole, to the Minister, for the unburthening of his conscience and receiving of spirituall consolation of minde from him, doth he the said Priest or Minister, or hath hee at any time revealed and made knowne to any person whatsoever, any crime or offence so committed to his trust and secrecie, contrarie to the 113. Canon.

6 Whether hath your Minister admitted to the holy Communion any notorious offender or Schismatick, contrary to the 26. and 27. Canon? or hath he received any to the Communion being not of his owne cure? or hath he put any from the Communion, who are not publikely infamous for any notorious crime? doth he alway use and never omit the signe of the Crosse in Baptisme? or doth he Baptise in any Bason, or other Vessell, and not in the usuall Font, or admit any Father to be God-father, or Mother to be God-mother to their owne children, or such to be God-fathers and God-mothers who have not received the holy Communion; or Baptise any children that were not borne in the Parish, or wilfully refuse to Baptise any Infant in his Parish, being in danger, having beene informed of the weaknes of the said child: and whether the child dieth without Baptisme through his default?

7 Doth he refuse to interre any which ought to bee interred in Christian buriall, or defer the same longer then he should; or bury any in Christian buriall, which by the Constitutions of the Church of England, or Law of the Land, ought not to be so interred?

8 Whether hath your Minister Married any without a Ring, or without Banes published three severall Sundayes or holy-dayes in time of Divine Service, in the severall Churches or Chappells of their severall abode, according to the Booke of Common Prayer? or in times prohibited albeit the Banes were thrice published, without a Licence or dispensation from the Lord Arch-Bishop of Canterbury, the Lord Bishop of Herford, or his Chancellor, first obteined in that behalfe? Or not betweene the houres of 8. and 12. in the Fore-noone, or have Married any in private houses; or if the parties or eyther of them be under the age of 21. yeeres, before their Parents

or

or Governours have signified their consent unto him?

9. Is your Minister a Preacher allowed? If yea, then by whom? If not, whether doth hee procure some who are lawfully licensed, to preach monthly amongst you at the least?

10. Doth your Minister (being licensed) preach usually according to the Canons, either in his own Cure, or in some other Church or Chappel neer adjoyning, where no other Preacher is, and how often hath he been negligent in that behalf, & doth he preach standing and with his hat off. Or whether doth he or his Curate upon every Sunday when there is no Sermon, read an Homily or some part therof according as he ought to doe? or in case he be not licensed to preach, doth hee take upon him to preach or expound the Scriptures in his owne Cure, or elsewhere? If so, then you are to present the same, the time and place, when and where he did it.

11 Doth your Minister use to pray for the Kings Majesty King Charles, and for the Queenes Majesty, for Prince Charles his Highnesse, & all the Royall Progeny, with addition of such stile and titles as are due to his Maiesty, and exhort the people to obedience to his Maiesty, and loyal Magistrates in authority under him? And doth he also pray for all Arch-bishops, Bishops, and other Ecclesiasticall persons?

12 Doth your Minister, Preacher or Lecturer observe the forme of Prayer (and no other) before his or their Sermons, that is prescribed by the 55 Canon, therein moving the people as they are there directed, to joyne with him in Prayer for Christs holy Catholike Church, and for the Kings most excellent Maiesty, the Queene, the Prince, and the rest of the Royall Progeny, Clergy and Councell, as in the Canon is required, alway concluding with the Lords Prayer?

13 Is your Minister continually resident upon his benifice, or how long time hath he been absent? And in case he be licensed to be absent, whether doth he cause his Cure to be sufficiently supplyed according to the Canon? or in case he hath another benifice, Whether doth he supply his absence by a Curate sufficiently licensed to preach in that Cure, where he himselfe is not resident? or otherwise, in case the smalnesse of the living cannot finde a preaching Minister, doth he preach at both his Benifices usually.

14 Doth your Minister or Curat serve any more Cures then one? If yea, then what other Cure doth he serve: and how far are they distant?

15 Doth your Minister or Curate every Sunday and Holyday, before Evening prayer, for halfe an hower or more, examine and instruct the youth and ignorant persons of his parish, in the tenn Commandements, Articles of the Creede, and in the Lords prayer, and the Sacraments according as is prescribed in the Catechisme set forth in the Booke of Common prayer only? And if he do not, where is the fault, either in the Parents and Maisters of the Children, or in the Curat neglecting his duty? And is he carefull to tender all such youth of his parish as have been well instructed in their Catechisme, to be confirmed by the Bishop in his Visitation, or any other time, as is appointed by the Booke aforesaid?

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16 Doth your Minister in the Rogation dayes goe in perambulation of the Circuit of the Parish, saying and using the prayers, Suffrages, and Thanksgiving to GOD, appoynted by Law according to his duty, thanking GOD for his blessings, if there be plenty on the earth: or otherwise to pray for his Grace and favor, if there be a feare of Scarsity?

17 Hath your Minister admitted any Woman, begotten with child in Adultery or Fornication, to bee churched without Licence of the Ordinarie?

18 Hath your Minister or any other Preacher, baptized children, Churched any woman, or ministred the holy Communion in any private house, otherwise than by Law is allowed?

19. Whether have there beene any Children baptized in private houses, by any person, or Midwife, or Popish Priest? and have such Children thus privately baptized, and surviving, been afterwards brought to your Church, to the intent the Congregation and the Minister of the Parish (in case they were not baptized by him) may be certified whether they, or any of them were lawfully baptized or no?

20 Whether have the children that have beene borne to any popish Recusant or Recusants in your Parish, beene publiquely baptized in your parish-Church, by your Parson, Vicar, or Curate? or by whom else were they baptized, or where to your knowledge?

21 Doth your Minister endeavour and labour diligently to reclaime the Popish Recusants in his parish from their errors (if there be any such abiding in your Parish?) Or whether is your Parson, Vicar, or Curate over-conversant with, or a favourer of Recusants, whereby he is suspected not to bee sincere in Religion?

22 Hath your Minister taken upon him to appoint any publique or private Fasts, Prophecies or Exercises not approved by Law, or publique Authority; or hath used to meet in any private house or place with any person or persons, there to consult how to impeach or deprave the Booke of Common Prayer, or the Doctrine or Discipline of the Church of England? If yea, then you shall present them all.

23 Doth your Minister or Lecturer either in time of publique allowed Fasts, or at any other time, usually deteine the Assembly or Congregation with Sermons longer than a full howre? If yea, then you shall present the time and place.

24 Whether hath your Minister been present at any private conventicle, to consult there of any course to bee taken by them, or by another upon their motion, which may any way tend to the impeachment or depraving of the Doctrine of the Church of England, or of the booke of Common Prayer, or of any part of the Government and Discipline now established in the Church of England?

25 Whether doth your Minister publish in his Sermons any Doctrine which is new and strange, and disagreeing from the Word of God, and from the Articles of Christian Faith and Religion, agreed on and published Anno Dom. 1562.

1562. And whether doth hee teach any thing which hee would the people religiously to observe and beleeve, but that which is agreeable to the Scriptures, and that which the Catholique Fathers and ancient Bishops have gathered out of that Doctrine according to the Canon?

26 Whether doth your Minister in his Sermons enter into and handle any points of controversie, contrarie to his Maiesties directions? whether doth hee, or any other Preacher in your pulpit particularly impugne and confute any Doctrine delivered by any other Preacher in the same Church, or in any Church neere adioyning, before hee hath acquainted the Bishop of the Diocesse therewith, and received order from him what to doe in that case?

27 Hath your Minister stayed the publication of any excommunications or suspensions, or doth hee every halfe yeare denounce in his parish Church, all such of his Parish as are excommunicated, and persevere therein without seeking to be absolved, or doth hee wittingly and willingly keepe companie with such as are excommunicate? and hath he admitted into your Church any person excommunicated, without a certificate of his absolution from the Ordinary or other competent Judge?

28 Doth your Minister carefully looke to the relieſe of the poore, and from time to time call upon his Parishioners to give somewhat as they can spare, to godly and charitable uses, especially when they make their Testaments?

29 Doth your Minister or Curate resort unto such as be dangerously sicke in your Parish, to instruct and comfort them in their distresses, according to the order of the booke of Common Prayer; not omitting, then especially, to move them earnestly to liberality toward the poore?

30 Whether doth your Minister, or any, having taken holy Orders, being now silenced or suspended, or any other person of your knowledge, or as you have heard, hold any conventicles, or doth preach in any place, or doth use any other forme of Divine Service than is appointed in the Booke of Common Prayer? If yea, then you are to present their names, and with whom?

31 Whether is your Curate licenced to serve by the Bishop of this Dioces, or by any other, and by whom?

32 Whether is there anie in your Parish, who having beene admitted into holie Orders, either Deacon or Minister, doth voluntarily relinquish and forsake his calling, and liveth in the course of his life as a meere Lay-man?

33 Whether is your Minister studious in holy Scripture, and abstaineth from mechanicall trades or labour not beſitting his function, and from apparrel unseemely for his calling, using that decencie and gravity therein, as is prescribed in the 47. Canon?

34 Is your Minister noted or defamed to have obtained his Benefice or his Orders by simony, or any other way defamed to be a simoniacall person, or any way noted to be a Schismatique or schismatically affected, or reputed to be an incontinent person, or doth table or lodge any such in his house: or is hee

afrequenter of Tabernes, Innes, or Ale-houses, or any place suspected for ill rule: Or is hee a common Drunkard, a common Gamester, or player at Dice, a Swearer, or one that applieth himselfe not at his studies, or is otherwise offensive and scandalous to his Function or Ministerie?

Third, Concerning Schoole-Masters, Physicians, Chirurgians, Mid-wives and Parish-Clerkes.

1 DOth any in your Parish openly or privately take upon him to teach Schoole, without Licence of the Ordinarie, and is hee conformable to the Religion now established? and doth hee bring his Schollars to the Church, to heare Divine Service and Sermons? and doth hee instruct his schollars in the grounds of the Religion now established in the Church of England, and is hee carefull and diligent to benefit his schollers in learning?

2 Doth your Schoole-master teach and instruct his youth in the Catechisme allowed by authority, or in some other Catechisme? if in some other, what is that Catechisme that he so teacheth?

3 Is any Living or Meanes given towards the erection or maintenance of any Schoole with-holden backe, or otherwise imployed and by whom?

4 Doth any keepe Schoole in the Chancell or Church, by which meanes that holy place and the Communion Table are many waies profaned, and the windowes broken?

5 How many Physitians, Chirurgians, or Mid-wives have you in your Parish? how long have they used their severall sciences or Offices, and by what Authority? and how have they demeaned themselves therein: and of what skill are they accounted to be in their professions?

6 Have you a fit Parish-Clerke, aged twentie yeares at least, of honest life, able to reade and write? are his and the Sextons wages duly pated without fraud or diminution, according to the ancient customs of your Parish? what is his wages? by whom is he chosen? whether is he approved by the Ordinarie? Is hee diligent in his Office, and serviceable to the Minister? doth hee keepe the Church cleane and dores locked? Is there any thing lost or spoyled through his default? and doth hee execute his Office duly?

Fourth, Concerning the Parishioners.

1 WHether any of your Parishioners, being sixteen yeares of age or upwards, or others lodging or commonly resorting to ante house within your Parish, doe wilfullie absent themselves from your Parish Church, upon Sundaies or Holi-daies, at morning and evening praiers? or who come late to Church, and depart from Church before Service be done upon the said daies? or who

who doe not reverently behave themselves during the time of Divine Service, devoutly kneeling when the generall Confession of sins, the Letanie, the tenne Commandements, and all prayers and Collects are read, and using due and lowly reverence when the blessed Name of the Lord Jesus Christ is mentioned, and standing up at each Creed, at the Gospell, at each Glorie be to the Father, &c. and at the Te Deum, according to the practise of his Maiesties Chappell Royall, and of the Cathedrall Church of Hereford; or who doe cover their heads in the Church during the time of Divine Service, unlesse it be in case of necessitie, in which case they may weare a night-cap or Coife? or who doe give themselves to babling, talking or walking, and are not attentive to heare the Word preached or read? whether any of your Parish being of 16. yeares of age or upwards, doe not receive the holy Communion thrice every yeare, whereof once at Easter, and whether they doe not devoutly kneele at the receiving thereof? And whether any having divers houses of remove, doe shift from place to place, of purpose to defeate the performance of their Christian duties in that behalfe?

2 Whether any of your Parishioners being admonished thereof, doe not send their children, servants, and apprentises, to the Minister, to be catechised upon such Sundayes and Holy-dayes as are appointed? or whether any of them doe refuse to come; or if they come, refuse to learne those instructions set forth in the Booke of Common Prayer?

3 Whether doe any of your Parish entertaine within their house, any sojourner, common guests or other persons, who refuse to frequent Divine Service, or receave the holy Communion as aforesaid? present their names, qualities, or conditions.

4 Whether doth any in your Parish under the degree of a Nobleman, or not thereto allowed by the Law, keepe in his house any Chaplaine? present their names.

5 What Recusant Papists have yee in your Parish, or other Sectaries? present their names, qualities or condition: whether they keepe any Schoolemaster in their house, which commeth not to Church to heare Divine Service, and receive the holy Communion? what is his name, and how long hath hee taught there or elsewhere?

6 Whether any of the said Popish Recusants, or other schismatiques, doe labour to seduce and with-draw others from the Religion now established? or instruct their families or children in Popish Religion; or refuse to entertaine any, especially in place of greatest service or trust, but such as concurre with them in their opinions?

7 How long have the said Popish Recusants abstained from Divine Service, or from the Communion?

8 Is there any in your Parish, that reteine, sell, utter or dispersse any Popish bookes, or writings, or other bookes, Libraries, or writings of any Sectaries, touching the Religion, State, or Governement Ecclesiasticall of this Kingdome of England, or keepe any Monuments of superstition, uncanceiled or undefaced?

9 Whether have you any in your Parish, which heretofore being Popish Recusants or Sectaries, have since reformed themselves, and come to Church to heare Divine Service, and receive the Sacraments? If yea, then who are they? and how long since have they so reformed themselves? and whether they still remaine in their conformity?

10 Are there any in your Parish that refuse to have their children baptized, or themselves to receive the Communion at the hands of your Minister, taking exception against him, and what causes or exceptions doe they alledge; or have any married Wives refused to come to Church, according to the Booke of Common Prayer, to give God thankes after their Childbirth, for their safe deliverance? And whether doe any of or in your Parish, refuse to have their children baptized in your Parish Church, according to the forme prescribed in the Booke of Common Prayer?

11 Do any of your Parish usually goe to other Parish Churches to heare Divine Service or Sermons? Or doe they communicate, or baptize their children in any other Parish?

12 Whether be there any in your Parish, who will come to heare the Sermon, but will not come to publique Prayers appointed in the Booke of Common Prayer, making a schisme or division (as it were) betweene the use of publique Prayer and Preaching?

13 What persons within your Parish for any offence, contumacie or crime of Ecclesiasticall cognisance doe stand excommunicate? present their names, and for what cause they doe stand excommunicated, and how long they have so stood, and what person or persons doe wittingly and usually keepe them company.

14 Whether any, not being in Orders, doe execute any Priestly or Ministeriall Office in your Church, Chappell, or Church-yard, and what bee their names?

15 Hath any person in your Parish quarrelled, or stricken, or used any violence to your Minister, or hath stricken or quarrelled with any other person within your Church or Church-yard, or demeaned himselfe disorderly in the Church, by filthy or prophane talke, or any base or immodest behaviour? Or hath disturbed the Minister in time of Divine Service or Sermon, or hath libelled, or spoken slanderous words against your Minister, to the scandall of his vocation, or defamed any of his neighbours touching any crime of Ecclesiasticall cognisance?

16 Whether any of, or in your parish, without consent of the Ordinarie, or other lawfull authority, have caused any to doe penance, or to be censured or punished for any matter of Ecclesiasticall cognisance, by any Vestry-meetings, or otherwise by their owne authority? or have taken any mony or commutation for the same? present their names that have done it, and who have beene so punished, in what manner, and upon what cause.

17 Whether any person in your Parish do exercise any trade or labour, buy or sell, or keepe open Shops or Ware-houses upon any Sundaie or Holy-day, by themselves, their servants, or Apprentises, or have otherwise prophaned the said dayes, contrary to the Orders of the Church of England? And whether there

there be any In-Keepers, Ale-house-keepers, Victuallers or other Persons, that permit any Persons in their Houses, to eate, drinke, or play, during the time of Divine Service or Sermon, or reading the Homilies, in the forenoone or afternoone, upon those dayes?

18 Whether is the 5 day of November kept Holy, and thankesgiving made to God, for his Maiesty and this States happy deliverance, according to the Ordinance in that behalfe?

19 Whether any of your Parish hold or frequent any Conventicles or private Congregations, or make or maintaine any Constitutions agreed upon in such assemblies? Or any that doe write, or publiquely or privatly speake against the Booke of Common Prayer, or any thing therein conteined, or against any of the Articles of Religion agreed upon in Anno 1562. Or against the Kings Supremacy in causes Ecclesiastique or against the Oath of Supremacy, or of allegeance, as pretending the same to bee unlawfull, and not warrantable by Gods word? or against any of the Rites or Ceremonies of the Church of England, now established? Or against the Governement of the Church of England under the Kings most excellent Majesty, by Arch-bishops, Bishops, Arch-deacons, Deanes, and other Officers of the same; affirming the same to be repugnant to the word of God, and that the said Ecclesiasticall Officers are not lawfully ordeined? Or whether there be any Authors, Favorers, or maintainers of Heresie or Schisme, or that be suspected to be Anabaptists, Libertines, Brownists, of the Family of Love, or of any other Heresie or Schisme? present their names.

20 Whether have any in your Parish Married within the degrees by Law prohibited, and where, and by whom? And whether any couple in your Parish being Lawfully Married, live apart one from the other, without due separation by the Law; or any that have beene Divorced, which keepe company with any other at Bed or at Board?

21 Whether your Hospitalls and Almes-Houses, and other such Houses and Corporations, founded to good and charitable uses, and the Lands, Possessions and Goods of the same, bee ordered and disposed of, as they should be? And do the Masters, Governors, Fellowes, and others of the said Houses and Corporations, behave and demeane themselves according to the holy Ordinances and Statutes of their severall Foundations?

22 Whether have you any in your Parish to your knowledge, or by common fame or report, which have committed adultery, fornication or incest: or any which have impudently bragged or boasted, that he or they have lived incontinently with any Person or Persons whatsoever: or any that have attempted the chastitie of any woman, or solicited any woman to have the carnall knowledge of her bodie: or which are commonlie reputed to be common Drunkards, Blasphemers of Gods holy Name, common swearers, common slanderers of their Neighbours, and sowers of discord, filthie and lascivious Talkers, Usurers, simoniacall persons, Bawdes, or Harborers of Women with child which be unmarried, or conveying or suffering them to go away before they have made satisfaction to the Church, or anie that having

having been heretofore presented, or suspected of any of the aforesaid crimes, have for that cause departed your parish, and are now returned againe? Or any which have used any inchantments, Sorceries, Charmes, or witchcrafts, which are not made Felony by the Statutes of this Realme: Or any that have committed any perjury in any Ecclesiasticall Court in an Ecclesiasticall Cause, or which have committed any forgery punishable by the Ecclesiastic all Laws; or any procurers or abettors of the said offenses: Ye shall truly present the names of all and singular the said offenders, and with whom they have committed the said offenses, in case they have not been publiquely punished to your knowledge for the said crimes.

Fiftly Touching the Church-wardens and Side-men.

1. WWhether you, and the Church-wardens, Quest-men, or Side-men from time to time do, and have done their diligence, in not suffering any idle person to abide either in the Church-yard, or Church-porch, in Service or Sermon time, but causing them either to come into the Church to heare Divine Service, or to depart, and not to disturbe such as be hearers there? And whether they have, and you do diligently see the Parishioners duly resort to the Church every Sunday and Holy-day, and there to remaine during Divine Service and Sermon? And whether you or your predecessors, Church-wardens there, suffer any Playes, Feasts, Drinkings, or any other prophaine usages to bee kept in your Church, Chappell, or Church-yards, or have suffered any person or persons, without restreining them to your and their uttermost power to be tipling or drinking in any Inne or victualling house, in your Parish, during the time of Divine Service and Sermons on Sundays and Holi-dayes?

2 Whether and how often have you admitted any to Preach within your Church or Chappell, who was not sufficiently licensed? And whether you together with your Minister, have not taken diligent head and care, that every Parishioner being of 16 yeares of age or upwards, have received thrice every yeare as afore said: and also that no stranger have usually come to your Church, from their owne Parish-Church?

3 Whether have there been provided against every Communion, a sufficient quantity of fine white Bread, and good and wholesome Wine for the Communicants that shall receive? And whether that Wine be brought in a cleane and sweet standing Pot of Pewter, or some other purer metall?

4 Whether were you chosen by the consent of the Minister and the parishioners? And have the late Church-wardens given up a just accompt for their time, and delivered to their successors by bill indented the money and other things bilonging to the Church, which was in their hands? And are the Almes of the Church faithfully distributed to the use of the poore?

5 Whether do you see the names of all Preachers, which are strangers, and do

do preach in your Parish-Churches, to be noted in a Booke for that purpose, and whether every Preacher do subscribe his name, and of whom he had his Licence?

6 Whether any man do trouble or molest you for doing your duties?

7 Whether be there any Legacie given to the Church or poore people, or to the mending of high-wayes, or otherwise by the Testators, with holden? In whose hands is it, by whom was it given, and by whom is it withholden?

8 Do you know of any other default or crime of Ecclesiasticall Cognisance? If yea, you are to present the same by vertue of your Oathes.

THe Minister of every Parish may and ought to joyne in presentment with the Church-wardens and Sidemen; and if they will not present, the Minister may and ought himselfe to present the defaults and crimes aforesaid: And there must bee severall presentments made to every severall Article: and the Minister, Church-wardens and Swornemen are to meete and confer about the said presentments, and answering of every the aforesaid Articles.

FINIS.